

# The Saturday Evening Post.

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## ORIGINAL POETRY.

### HOPE.

Mild hope, thy sweet power extend,  
And again this sad bosom inspire;  
Still prove thou a soul-cheering friend,  
And bid dream illusion retire.  
When the feelings are shrouded in grief,  
To thee we vain would appeal,  
Whose influence can render relief,  
And soften the anguish we feel.  
Yes, yes, 'tis thy mild beaming ray  
That gladdens the gloom of despair;  
That bids me sorrow away,  
And sweet slumber pleasure appear.  
Then haste, cheering guest, haste again,  
On thee will I fondly repose;  
Still blanch the deep arrows of pain,  
Thou saviour of heart-rending woes.  
Thou'lt cheer the unceasing battle  
To banish felicity's smile,  
Still o'er this sad bosom preside,  
And dark piercing sorrow beguile.  
Still linger, when life's fleeting breath  
Bids my spirit immortal rise;  
Twill soothe the cold pillow of death,  
To hope for its bliss in the skies.

ELLEN.

### TO M. D. C.

Oh! why does the soul that hath wander'd from  
truth,  
So linger in ways that but darken it still?  
Why waste the bright moments of genius and youth,  
In dreams that produce only sorrow and ill?  
Why not fly the dark scenes that would lure thee  
from fate,  
And suck the young blood of thy promising  
mate?  
Oh! why not let reason protect thee from shame,  
And crown thee with laurels thy wanderings  
may lose?  
Thy song even now, tho' so wild, can delight,  
And draw from my heart the true offering of  
praise;  
And ah! were its melody cultur'd aright,  
What fulness of rapture might glow from its  
rays.  
But wherefore the language of censure assume,  
Towards him who so deeply can feel he hath  
err'd?  
Whose self-wounded soul in affliction's dark gloom,  
Has felt that its hopes have been often  
deceiv'd.  
Oh! rather let kindness, forgiveness' soft smile,  
Enliven the brow that is furrow'd with care;  
Would mine were the power thy griefs to beguile,  
And guide thee from thoughts that would lead  
to despair.

X. Y. C.

Alone—those hopes which brightly shone  
Across our youthful day,  
Neath dark oblivion's shade have flown,  
And left no single ray.  
Of comfort, to this troubled breast,  
This heart so true to thee;  
In vain my anxious thoughts seek rest,  
No rest remains to me.  
Keen sorrow's gloom, an ebon cloud,  
O'er my transparent sky  
Has spread, and thus all prospects shroud  
From love's despairing eye.  
Yet, fairest—fortune's smiles are not  
To shine on him whom thou  
Hast placed the love which might can blot,  
And scorch with vestal vow;  
That he, or none should ever take  
That beautiful hand of thine,  
And by such sacred taking, make  
A bride almost divine.  
Yet, fairest—still a time will come,  
When we shall live above,  
And call the empyrean sphere our home,  
And there forever love.

FREDERIC.

THE RESURRECTION MEN'S SONG.  
O, come to your work for the night has closed in,  
And our midnight labours must now begin;  
For the lazy sun has sunk down in the west,  
And we must be toiling while other men rest.  
But hush! and quiet our labour must be;  
Or the prowling watchman our work may see;  
And little he thinks that the robbing one grave,  
The lives of many poor mortals may save.  
But to-night there shall be defiance of laws,  
One more be doom'd to that glorious cause;  
And surgical knowledge be brought to light,  
By the body we hoist from the grave to-night.  
Then come to your labours my comrades dear,  
For of grave-yard horrors we have no fear;  
And the body devoted to feel the knife,  
Shall teach the art of prolonging life.

EVERARD.

### A FRAGMENT.

In penance saddest Mirza journeyed on,  
Through trackless deserts, molting 'neath the sun;  
Nought but the camel's heavy, sultry tread  
Was heard, and all seem'd silent as the dead.  
The lion, parched up by the burning heat,  
Had sought amongst the shrubs a cool retreat:  
The ostrich rear'd upon a torrid soil,  
Had found a shelter from the noonday's toil.  
Ill-fated youth! self-exil'd from thy home,  
Along the desert's vast expanse to roam;  
Thy tender Zefira, too, mourns thy way,  
Nor knows the cause that bore her love away.  
Alas! 'twas gold which Mirza sought to gain,  
Twas that which led him first to try the main;  
The raging elements combin'd to land  
The shipwreck'd trader, on a barren strand;  
Driven from thence on earth he met his doom,  
But Mirza sleeps—in the silent tomb.

When'd by the Simon, he resign'd his breath,  
Met for his bride the iron clasp of death.  
Unhappy Zefira! too soon thy eye-worn heart,  
Felt the keen venom of the monster's dart:  
His bones lie withering on the hard baked sand,  
Here are entomb'd in their native land.

ORASMYN.

## THE MORALIST.

FOR THE SATURDAY EVENING POST.  
THE EFFECT OF EARLY IMPRESSIONS UPON  
FUTURE CHARACTER.

The seeds which are sown in the tender  
mind of infancy, often give a turn to charac-  
ter that is inflexible, impressions as lasting as  
time, and which it requires more than human  
force to eradicate, are fastened upon the  
youthful mind, and are the causes of future  
happiness or misery—perhaps some little in-  
cidents in childhood, some early instruction  
received unwares into the inexperienced  
bosom, has been the cause of many a dark  
purpose, and many a bitter pang—perhaps the  
merest trifle, apparently innocent of itself,  
"growing with the growth, and strengthen-  
ing with the strength," has at length impelled  
the incendiary, or the murderer to the perpe-  
tration of his infernal purposes. To efface  
these deep and dark impressions has been the  
work of many a good man's life—indeed, so  
firmly imprinted are they in our nature, that  
they never can be totally removed.  
To these impressions, which may be attributed  
all that diversity of character which we daily see  
among men. To this source, may be traced  
all those prominent motives, which influence  
even through life. How often do we see the  
youth, blooming in all the innocence that charac-  
terizes that season of life, at first insensibly  
seduced from the paths of virtue, and gradu-  
ally falling a prey to vice, until at length he  
sinks to the very depth of guilt. How often  
do we see the child rejoicing in all the vivaci-  
ty of youth, whose heart is uncontaminated  
by the follies of the world, imperceptibly de-  
viating from the path of rectitude, until at last  
he finds himself engulfed in the soul destroying  
vortex of dissipation—feeling himself secure,  
he scarcely perceives that he has passed the  
boundary of virtue, until he has reached the  
extremity of vice.  
From examples like these, which are con-  
tinually passing before us, the importance of  
good impressions and principles is manifest.  
Too often has our own experience fatally  
taught us, that almost the mere shadow of a  
thought may lead us into extremes, from  
which it is scarcely possible to return, and  
which may have a material effect upon our  
future happiness. Too often has vice, clothed  
in all the alluring charms of pleasure, unwar-  
ily drawn us from the path of probity and in-  
tegrity.

There are men whom we daily see, whose  
conduct seems to be influenced by no other  
motive—whose actions are guided by no other  
principles, than those of magnanimity and  
honour—who seem to sit elevated far above  
that illiberality, that spirit of meanness, which  
so prominently characterizes the life of some,  
uninfluenced by motives which cramp the  
native energies of the mind, and suppress the  
glowing ardour that is kindled in the human  
breast, and untainted by the foul breath  
of dishonour, which withers and deadens all  
the kindlier feelings of our nature—their  
sphere of happiness is vastly expanded beyond  
that of those around them. Trace these char-  
acteristics of life through all their various  
windings to the first cause, and you shall find  
that they proceeded from the early impres-  
sions of childhood, from the inculcation of  
those principles upon his mind in youth, of  
which he now derives the happiest effects.

There are others whose only aim seems to  
be to strike a deadly blow at human happiness;  
whose hearts are black with crime, where vice  
has concentrated all its sickening forces,  
and brought them up in dread array against  
the happiness of man.  
The cause of so total a difference between  
these two characters can be accounted for in  
no other satisfactory way, than by ascribing it  
to their different education. In the one, were  
carefully cultivated all the noble feelings of  
humanity, all the mild affections made to flourish  
with an unrestrained luxuriance, and all the  
warm emotions of the soul to glow with an  
unextinguished ardour. In the other, vice  
swayed its sceptre with an undisputed sway,  
and stamped its deadly image on the heart.

SECUNDUS.

## KNOW THYSELF.

The opinion of Thales, one of the most  
learned sages of ancient Greece, who, on be-  
ing asked what was most difficult, immedi-  
ately answered, "to know oneself, may well  
be added as one of uncommon shrewdness  
of intellect." To know oneself should be the  
first great study of our lives; for if a man be  
completely acquainted with his own fail-  
ings and ignorance; his own pride and self-  
ishness, he will not only be more competent  
to correct himself, but will be better enabled  
to perceive with an unjaudiced eye, the de-  
ficiencies in the characters of his fellow crea-  
tures. The consequences arising from a se-  
vere and impartial scrutiny of our naturally  
sinful state, would be more beneficial to our  
own happiness, as well as the happiness of all  
concerned with us, than we can have any idea  
of, without experimentally testing ourselves  
by examination. But there are difficulties to  
be overcome ere we can study our own char-  
acters, ere we can know ourselves. These  
difficulties have their origin, generally, in the  
naturally infirm and weak state of man's mind,  
in the liberality of our dispositions, and the  
vanity concomitant (I think I may say) with  
our very existence. To surmount these ob-  
stacles it requires some considerable degree  
of philosophy of a moralising nature; some-  
thing to bear us over the worldly considera-  
tions attached to the consequences of our  
actions. To obtain this we must divest our-  
selves of all self-love, partiality and false pride,  
and array us in the open and spotless garb  
of candour; then expose all the fond and dis-  
honourable desires of our bosoms, to the long  
hidden under the veil of hypocrisy, to the  
rod of magnanimous justice; and then, perhaps,  
we may obtain a view of our own frailties and  
be enabled to correct them. This is a line of  
conduct we should pursue, but alas! the ma-  
jority of us are far, very far, indeed, from  
the pursuit of measures so laudable and praise-  
worthy. Men, in fact, has the faculty, or at  
least thinks he has, of perceiving faults in the  
conduct of his brethren, but without ever con-  
sidering for a moment whether or not such  
faults exist in his own character—we should  
always recollect the divine precept, "First  
cast the beam out of thine own eye; and then  
thou shalt see clearly to cast out the mote out  
of thy brother's eye," or in other words,  
know thyself before thou attemptest knowing  
others.

PLATONIGUS.

Extracts from Dr. Chalmers' Sermons.  
"What a curious object of contemplation  
to a superior being, who casts an eye over  
this lower world, and surveys the busy, rest-  
less, and unceasing operations of the people  
who swarm upon its surface! Let him select  
any one individual amongst us, and confine  
his attention to him as a specimen of the  
whole. Let him pursue him through the in-  
tricacies of his movements, for he is  
never stationary; see him with his eye fixed  
upon some distant object, and struggling to  
arrive at it; see him pressing forward to some  
eminence which perpetually recedes away  
from him; see the inexplicable being, as he  
runs in full pursuit of some glittering bauble,  
and on the moment he reaches it, throws it  
behind him, and it is forgotten; see him un-  
mindful of his past experience, hurrying  
his footsteps to some new object with the  
same eagerness and rapidity as ever; compare  
the ecstasy of hope with the listlessness of  
possession, and observe the whole history of  
his day to be made up of one fatiguing race  
of vanity, and restlessness, and disappoint-  
ment."

"And like the glittering of an idiot's toy,  
"Doth fancy mock his vows."

"To complete the unaccountable history,  
let us look to its termination. Man is irregu-  
lar in his movements; but this does not hin-  
der the regularity of nature. Time will not  
stand still to look at us. It moves at its own  
invariable pace. The winged moments fly in  
swift succession over us. The great lumina-  
ries which are suspended on high, perform  
their circuit in the firmament, and the space  
of a few revolutions will bring every man among  
us to his destiny. The decree passes abroad  
against the poor child of infatuation. It meets  
him in the full career of hope and of enter-  
prise. He sees the dark curtain of mortality  
falling upon the world, and upon all its inter-  
ests. That busy, restless heart, so crowded  
with its plans, and feelings, and anticipations,  
forgets to play, and all its fluttering anxieties  
are hushed forever."

## FOR THE SATURDAY EVENING POST.

Messrs. Editors—Being in the same neigh-  
bourhood where the following circumstances  
happened, a few years since, they were re-  
lated to me by one of the parties concerned.  
I have thrown them together in a rough  
manner, and if worth inserting in the Post,  
by doing so, you will oblige one who has for  
the last two years received and read, with  
much pleasure, your useful and interesting  
paper.

Natchez, Mississippi, August 19, 1825.

In the first settlement of the state of In-  
diana, so happened, "two families," one from  
the state of New-Jersey and the other from  
the state of Virginia, set themselves down to-  
gether on one of those tributary streams which,  
after flowing through the richest soil in the  
world, empty themselves into the great and  
beautiful river Ohio. Hither the heads  
of those families had retired, in hopes that  
by persevering industry, and patient endurance  
of hardship, to lay the foundation of the future  
prosperity and happiness of their rising gen-  
eration. The families were both large, but my  
story relates only to the two eldest of the chil-  
dren, whom I shall call William and Mary;  
they, the second year after their parents had  
settled in the same neighborhood, became at-  
tached to each other, were married, and re-  
tired a few miles further up the same stream,  
to open a clearing for themselves—they had  
chosen a rich and beautiful valley, and in the  
course of a few years, William had forty or fifty  
acres under good improvement: good log  
houses, stables, fences, &c.—they were both  
prudent and industrious, and what, with the  
sale of their corn, poultry, maple sugar, &c.  
to the traveller and new-settlers, they had ac-  
cumulated a considerable sum of money, which  
was carefully hoarded up to pay for their land  
so soon as it should be surveyed out and offered  
for sale, for they were as yet, what are  
termed squatters. They now had three beau-  
tiful little children, and as Mary had received  
a tolerable education in her native state, she  
was beginning to be daily engaged in imparting  
instruction to her rising offspring. Already had  
they a few flowers, garden plants, and  
fruit trees, around their little dwelling, to-  
gether with the sweet-briar, wondrous and sweet-  
indeed every thing around them seemed to  
breathe a degree of industry and comfort, not  
generally enjoyed by the first settlers of the  
forest. In this situation matters stood at the  
memorable battle of Tippecanoe, when the  
whole frontier, and indeed the whole state,  
was thrown into commotion and alarm. Many  
depredations and massacres were committed  
by the Indians, and some deeds of dreadful  
"wrecks" were done, which could never be sat-  
isfactorily accounted for. The brave and hu-  
man General Harrison, who commanded at  
that time, had erected in various parts of the  
state what were termed lines of block-houses,  
in which were posted detached parties of sol-  
diers and militia, who acted as picket guards  
to the frontier inhabitants—they also served  
as a line of communication from post to post,  
and as a place of refuge for the weak and de-  
fenceless, from the approach of an enemy.

One of these lines of block-houses extended  
through the settlement in which William lived,  
and most of the inhabitants had taken shelter  
within their walls—here, however, from some  
cause or other had neglected to do so, as well  
as one or two of his nearest neighbours. One  
morning, William had taken his rifle and gone  
some miles on business, promising to return  
home as early in the evening as possible—he  
had not been gone more than an hour, when  
Mary, who was a few rods from the house with  
her children, was alarmed by the sudden and  
horrid yell of the savages—two of them at the  
same time appearing in the skirt of a wood,  
a few hundred yards distant—she instantly  
caught up the two children that were nearest  
her, and fled to the house—having no arms  
within the door she was returning for the  
other, when she saw with agony, that one of  
the Indians had already seized upon her hap-  
less child, while the other was making toward  
the house with lengthened strides, terrific  
yells, and uplifted tomahawk—what was to  
be done; there was no alternative, and she re-  
treated precipitately within, and scarce had a  
moment left to secure the door on the inside  
with a wooden bar, when the Indian was at it  
endeavoring to force it open, but finding it  
much better secured than he had anticipated,  
he burst into the house—having no arms  
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**William Swain,**  
No. 13 South Ninth street, Philadelphia, opposite the  
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